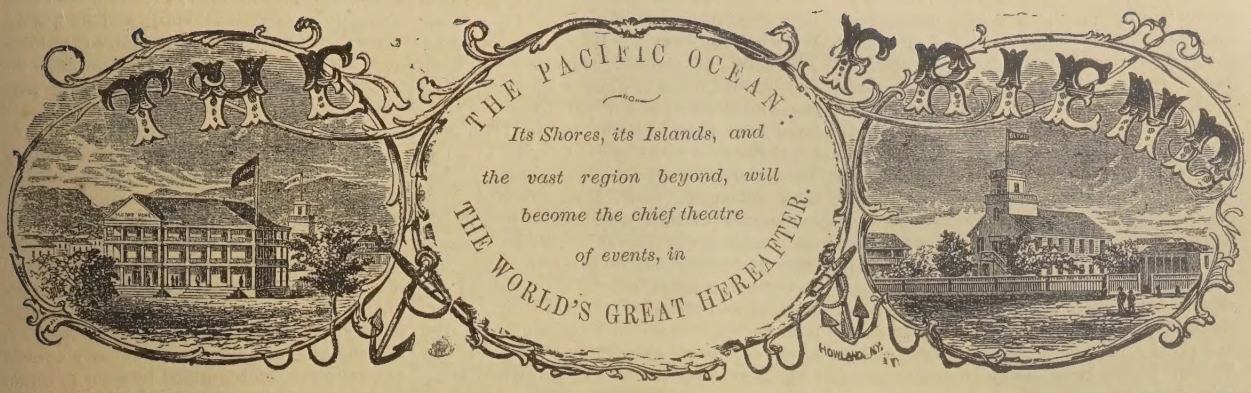

THE PACIFIC OCEAN.
Its Shores, its Islands, and
the vast region beyond, will
become the chief theatre
of events, in
THE WORLD'S GREAT HEREAFTER.

New Series, No. 12, Vol. 29.} HONOLULU, DECEMBER 1, 1880. {Old Series, Vol. 37.

CONTENTS
For December 1, 1880.

PAGE
Home Again....89
Oahu College....89
Rambles in the Old World—No. 47....89—92
Marine Journal....93
Editor Abroad—No. 9....93—94
Y. M. C. A....96

THE FRIEND.

DECEMBER 1, 1880.

Home Again.

When crossing the Western Prairies we saw immense flocks of birds flying south, as the cold winds and frost were changing the color of the forest foliage. We were glad to follow their example and hurry our escape from the chilly winds and frost-bitten lands of the north to the sunny skies and mild regions of the Pacific Islands. Our limits will not allow us to describe our homeward journey. In another part of our sheet, our journal breaks off at Paris. Passing through Brussels and Antwerp, in Belgium, we embarked from the latter city, Sept. 4th, for New York. After spending a few days among friends in New England, we crossed the Continent. On arriving in San Francisco it was our privilege to attend the opening meetings of Moody and Sankey. Embarking on the 21st we arrived safely on the 28th ult.

Our entire trip has been most agreeable and satisfactory. Gladly would we mention names of persons and families contributing to our happiness and welfare. In our fond recollections of friends and places in foreign lands, we do not forget our great indebtedness to friends and parishioners near home, who have so kindly contributed by their aid to render it pleasant and easy for us, to be temporarily absent from our pulpit, parish and editorial chair. With health re-invigorated we resume our wonted duties, hopeful, buoyant and cheerful, as much so as when nearly forty years ago we arrived on the Hawaiian Islands. We hope future success will show that we do not lay unwise plans or over-estimate our ability to discharge present duty.

Oahu College.

"We are very glad to report the prosperity of the Oahu College at Honolulu, S. I., presided over by our old time and greatly respected friend and brother, Rev. W. L. Jones. The institution is very full, having over 100 pupils, and has just received a very generous gift. Mrs. Dickson, daughter of the lamented Dr. Judd, has given $500 to purchase new desks and seats; and we of The Pacific Office have had the pleasure to purchase them of Gilbert & Moore of this city, and ship them to Honolulu."

Oahu College is one of the bright spots in the Hawaiian Islands, and when in San Francisco, the above item, in the Pacific fell under our notice, that spot was rendered still more bright and luminous. We trust the time has come when the graduates and friends of the college will come forward and do something generous and handsome for that institution. We hear that Mrs. Dickson has still better things in store for Punahou. The graduates and parents, who have children educated there, could not be engaged in a more worthy enterprise, than endowing the college. We trust they will imbibe that generous spirit now so prevalent in the U. S. of endowing higher seminaries of learning. When we have a little more leisure, we intend giving expression to some thoughts upon the higher departments of education. What we have witnessed in both the new and old world, has awakened a strong desire to see something done on those Island in advance of what has yet been accomplished. More anon.

INTERNATIONAL POSTAL SYSTEM.—With most commendable patience the business men and community generally have submitted to the old system of Postal arrangements. The time has fully come when a change should be made, bringing our islands into harmony with other civilized nations. The subject is one calling for immediate action on the part of the officers of this Government. The present arrangements are decidedly antiquated and inconvenient, not to speak of the almost certain fact, that much of our mail matter never reaches its destination.

RAMBLES IN THE OLD WORLD.—No. 47

A PILGRIMAGE TO OBER-AMMER GAU.

The year Eighteen Hundred and Eighty, now drawing to a close, has been in Europe marked by a number of events and anniversaries of more than ordinary interest which have been celebrated in an appropriate and impressive manner. In Portugal there has been the splendid celebration of the Tercentennary of Camoens. A few weeks since all the civilized world learned with interest of the completion of the beautiful and stately Gothic cathedral, which is the glory of Cologne and of Northern Europe. After six long centuries of growth it has at last attained that full measure of architectural symmetry, which its now unknown designee so long ago dreamed and drew. In this golden month of October this important and suggestive historic moment will be observed with imposing pageants and solemn services. All through the summer Belgium has been in festal array, rejoicing in half a century of a new national peace and prosperity. The Exhibition in Brussels has formed a center of attraction for all the land and for thousands of visitors from other countries. But for very many the principal event of the year has been the unique and wonderful Representation given by the peasants, unaided from without, of a little mountain village in the Tyrol and widely known as the "Passion Play of Ober-Ammer Gau."

Circumstances kindly favored in permitting me to be one of the number of those who were privileged to be present this summer at this most impressive representation, I had well nigh said service; for from the first I would speak of it, as it deserves to be mentioned with reverence. * * From Vienna our way led to Salzburg, that most beautifully situated and interesting historical town of Austria. Every one who comes hither is more than delighted with the unique beauty of this famous residence of the proud and powerful archbishops who here reigned as princes. It is an Italian picture in a frame and setting of German forests and mountains. The white walled villas peeping out from the verdant masses of shrubbery which surround them might have been trans-planted from the Sunny South which lies beyond the Alps. Alexander von Humboldt, who was, from his ex-

tensive travels in a certain sense, citizen of all the world, mentions as the three cities which are in his estimation, of all, the most beautiful, Constantinople, Naples and Salzburg. Here, you know, was the birth-place of Mozart, the Great Musician. Not so very far away from Salzburg, (a charming early morning drive, when the woods are cool and fresh, and the birds are waking, and the towering Alps above you warm their cold granite faces in the rosy light of the new day), lies that "Happy Valley" where the little village of Berchtesgaaden nestles in the embrace of grand mountains, in Summer reveling in a perfection of natural beauty, (in contrast with which the dreams of painters and poets seem empty and colorless), and in Winter hiding itself away from the world behind almost impassible barriers of gleaming ice and snow. Just beyond this favored spot lies the famous lake, called by the Germans "Königs-See," and worthy of all royal honor it is. I think you must be familiar with its appearance, for hosts of artists have for years "pitched their camp" here, and have tried to catch on their canvas the deep, mysterious green of its waters. I have seen no where else such marvelous coloring, you seem to sail over a sea of liquid emerald. From all this picturesque and refreshing region which is the charm and boast of Austria and Bavaria, for here amid mountains and lakes, boundary lines run in and out in a queer zig-zag sort of way, we came to Munich, of which fascinating city crowded with rarest art-treassures, I would have much to tell you were I not eager to get further on—and to the real goal of this monthly letter. But before telling you what I have seen in Ober-Ammer Gau, I must tell you why I came in the first place to think of visiting Ober-Ammer Gau at all. There is one advantage in writing to one at a distance, over telling anything to a friend near at hand, *viva voce*; you can in the former case tell your story to the end without fear of having it "nipped in the bud" at the very beginning. Some day you may tell me that the history of the "Passion Play" had grown trite and wearisome to you from innumerable accounts of the same which have come to your notice for months; that you have read descriptions of this Peasant Performance until you desire something new, and that now you are better instructed in reference to its peculiar and interesting details than your latest informant. But as yet, I do not know a word of all this, you see, and hence in my innocent enthusiasm can tell you an old story with the joy of one who feels he is telling something new. There will be this comfort for me, if ever I find out my mistake, that what I have to tell is worthy of being oft repeated, and that any copy of so good a picture, however poor, however hasty and unworthy, may still be a source of pleasure to some.

If we trace the History of the Church and Literature back into the middle ages, we come upon the first traces of these representations in dramatic form of biblical themes, of which this "Passion Play" of the Bavarian-Tyrol is the finest specimen, and which is the only thing of the kind really worthy of mention, still existing to remind us of what was once so great a source of pleasure and often times of profit, undoubtedly, to a very large portion of the peasantry especially, in a number of the European countries. The early "mysteries" of which we read, and which treated mainly of the Life, Passion and Resurrection of our Savior seem to have been first in vogue in the 11th, perhaps, however as early as the 9th century. They were first given in the churches, but later, owing to their being treated in a too secular manner were transferred to the open fields or church-yard. While some of them undoubtedly were given in a reverent and religious spirit, others were marred by a course and revolting realism which seems to have been more in harmony with the spirit of these ages than with ours. In Italy, France, Germany and England during successive centuries these representations seem to have been most popular. In England there were the "mysteries," the "moralities" and the "miracles." Sometimes they were given in a most elaborate manner and continued for days. In Southern Germany, they seem to have been, especially popular among the people. And it is in the little mountain village of Ober-Ammer Gau, in the highlands of Bavaria, where the germ of this mediæval Passion Play may be seen in the remarkable representation which has been there given this year.

In reference to its origin we have the following account: "In the year 1633 a fearful pestilence broke out in the neighboring villages, so fearful indeed it was thought everybody would die. In Kohlgrub, distant three hours' journey from Ammer Gau, so great were the ravages made by the disease that only two married couples were left in the village. Notwithstanding the strict measures taken by the people of Ammer Gau to prevent the plague being introduced into their village, their precautions proved insufficent, and the fatal malady entering, spread with such fearful rapidity that within a short space of time nearly ninety persons died. Then the villagers, in their sad trial assembled and solemnly vowed that, if God would take away the pestilence, they would perform the Passion Tragedy in thanksgiving every tenth year. From that time on, although a number of persons were suffering, not one more died of the plague. In 1634 the play was first performed. The decadal period was chosen for 1680, and the Passion Play has been enacted every tenth year with various interruptions since that time." Whether this was the real cause or not, it is still a fact that here in this little village for more than two centuries the Passion Play has been given—and its representation has become the principal event in the lives of these simple country people. Undoubtedly the "Passion Play" as now given surpasses anything known in earlier days, and yet though those taking part in it are trained with greater carefulness than formerly, and all the details are managed with an exactness and perfection, the result of modern skill and taste, still the foundation and frame-work is much the same as in that remote period of its origin. The improvements of later times are largely due to the earnest enthusiasm of the now aged village priest, the "Geistlicher Rath," Daisenberger, who still lives as a patriarch amid his flock for whom he has cared so long and faithfully. He is a man of remarkable talent and earnest religious spirit, and he has devoted himself, heart and soul, to training and directing the villagers in performing the "Passion Play" which they regard with solemn reverence.

Ober-Ammer Gau is a village of only a few hundred inhabitants. They support themselves principally by wood-carving, which in their skillful hands, attains a remarkable artistic perfection. They pay also some attention to agriculture. It is almost impossible to convey to one who has never visited this little mountain village,—a satisfactory picture of the life of the people. It is something so unique, so peculiarly earnest and religious, so beautified by their devotion to this great object of their life, the "Passion Play" that one must really come here and and see the people themselves, to truly appreciate them. To take part in the Passion Play is considered the very greatest possible honor, and the humblest and least important positions among the actors are eagerly accepted. From generation to generation the accumulated traditions gathering about its history are passed on from parents to children. During the intervening years they prepare for it. The long, lonely winters when the snow-drifts shut them out as it were from the outer world, it brightens and enlivens their quiet life. In the school and in the festival of the church they fit themselves to take part in it. And when the year rolls round, when the Passion Play is to be given, they feel that a solemn but at the same time joyful anniversary is to be observed. The last time the Passion Play was given was in the year 1871, after the conclusion of the Franco-Prussian War. At that time it excited the wonder and admiration of visitors from all parts of Europe, and much was said and written in reference to it. And this year for months a constant succession of travellers have visited Ober-Ammer Gau to witness this most wonderful spectacle.

The journey from Munich occupies one day, and with fine weather nothing could be more delightful. If not in the garb of a pilgrim of the olden time, yet in no careless spirit did I undertake the journey to the Passion Play. What I had read beforehand in reference to it had impressed me with the feeling that it was no mere holiday spectacle at which I was to be present. The subject is in itself the most sacred and solemn which could be chosen. So that from the first I felt a desire to view reverently this representation, which it had been with me a longing and hope of years to see. As a boy I had read of the little village among the mountains and its peasant-actors, whose simple life is governed and beautified by so unusual a purpose, and who then seemed so remote, so strange, so unreal to me. And now my long cherished hope was to be fulfilled. My way south from Munich was first by train through a country growing constantly more and more beautiful. It is a region rendered charming by the exquisite natural loveliness of the scenery, and by a host of legendary and historic associations, which give an added life to hill and dale. Soon after leaving Munich, the beautiful lake Starnberg appeared lying in the

midst of a fertile and verdant country, and with glorious views in the distance of misty blue mountains. The villas of the wealthy Bavarians border the gleaming waters of the lake, and it is here on shore and island that the young, talented but strangely eccentric King Ludwig II. of Bavaria spends most of his time at the Schloss Berg, or that fanciful spot "The Garden of Roses," or wherever his quaint, poetic fancy may lead him. Further on the train stops at Murnan, and here the mountain journey begins. From this point on you feel the welcoming charm of these beautiful Bavarian highlands, and you rejoice indeed that you have come. This is the terminus of the railway. With the iron-rails the noisy, bustling busy world and its hurrying every day life seems to end. For a time, at least we will forget it. Amidst the glory and grandeur of these mountains, under the canopy of these circling heavens, and surrounded by these simple children of the mountain and country, we may rest and gather inspiration.

The air comes down to us sweet, cool and deliciously refreshing from the mountain summits, where far on into the Summer the white snows glisten. The great mountains rise on every hand—nearly seen they show richly wooded slopes, with here and there open spaces where smooth grassy fields, bright in the sunlight seem to offer welcome and plenty to the flocks which pasture here in Summer; in the distance they grow deeply blue, the mist veils their wild peaks, and their stern out-lines, thus softened, seem to be strangely in harmony with the clouds which hover near them. It is a long, delightful drive which we have, we would not have it end. The mountains seem to open before us as if in welcome, parting like huge ocean waves. We look back and they have closed again and shut out from us the old life in giving us one new and fresh and unfured. We are not the only travellers by this mountain road. From all points they come. The highway is alive with varied groups. Here are some in carriages—in all manner of vehicles —on foot—every one desirous of reaching Ober-Ammer Gau before nightfall. You would be most of all drawn towards the little companies of peasants on foot. Some of them have come long and wearisome ways to be present at the Passion Play. For them it is indeed a pilgrimage. The beauty of the country surpasses our expectation. For such mountains we were not prepared. There is the Etallu Kanal, over 5000 feet in height; then the Herzogenstand, 6000 feet, and above all the Zugspitze, 10,000 feet, far up in cloudland; and now comes Ettal, where once stood the famous Benedictine Monastery, founded by the German Emperor Ludwig. Still onward the beautiful valley of the Ammer opens before us, and we are near our journey's end. This is a scene of singular beauty. The noble valley stretches away in the waning light of the closing day. To right and left rise the Pyrardian-like mountains. In the center of the fertile plain lies the little village, the mosque-like dome of whose church we can see from far away. The vesper bell rings out clear and sweet upon the evening air. On one of the peaks of the nearest range, may be seen a cross, rising far, far up towards heaven, and we recognize the Kofel, the guardian spirit of the valley. Lower down, beautifully out-lined against a dark back ground of deepest green, stands a marble group representing the crucifixion, "Presented to the community of Ober-Ammer Gau by King Ludwig II of Bavaria in commemoration of His Majesty's visit to Ober-Ammer Gau, to witness the Passion Play in 1871, and his appreciation of the earnest labors of the villagers in the performance of the vow made by their forefathers in the year 1633."

We find the winding village streets and paths crowded with people. Such a singular medley, such a Babel of languages, such a mingling of high and low, of rich and poor. We shall see them to-morrow once more together. Here for a night or two one must lodge in right primitive fashion. The villagers will do their best to make you comfortable and willing, kindly people they are. But there are hundreds, aye, thousands of hungry and tired people to be fed and housed, our hosts are busy enough, and to-morrow will be a hard and trying day for many of them. On every side you are attracted by the most exquisite wood-carvings. In all the world nothing in this kind of work is more beautifully done There are one or two schools of design and carving here high up among the mountains. You come to see peasants, you find yourself among artists. They show their taste, their delicacy of feeling, their incomparable skill as carvers, in the marvelously finished and wrought crucifixes, madonnas, flowers, picture-frames and a host of different objects which are shown you here. We glance here and there, and the more we look the more we wonder at this strange little center with its motley varied life, where we find ourselves to-night. We are eager for the morrow; will it give us all we hope for and what we have come so far to see? The day has gone—the night has veiled the mountains, and the pines, which seem still to murmur softly in their sleep. The cross on the lofty Kofel and the stars keep watch and ward above, while before the hum and confusion have ceased, the tired eyes have closed and the village rests in peace.

———

Early the following morning, the village is once more a stir. A band of musicians passes through the streets. The people are gathering in dense crowds before the great building or theatre, where the representation of the day is to be given. I have come very early in order to be sure and get a seat. After coming all this way, at last to be shut out would be indeed a disappointment. At last the doors are opened, and we are admitted within the great inclosure, partly covered, partly opened with no dome but that of the heavens above. Hundreds of men and women are gathering, one heard a dull, subdued murmur of voices like distant waves on the shore. In an amazingly short space of time all have found their places. It was worth making the journey just to see this assemblage. In the more expensive and secured seats are strangers from different lands, especially English and Americans. Near the center is the Royal Lodge where to-day sit a Bavarian prince and princess. I am glad that my ticket, taken at the last moment has given me a place among the people. I am surrounded by the peasants and farming people, strong stalwart men and women they are too. They greet me kindly, and in their hearty cordial way, give me the welcome of the mountains. What studies for an artist! Peasants from the Tyrol, in their picturesque costumes; mountaineers and workmen from the lowlands; representatives from town and country and village, from all the region to north and south, east and west; capuchin monks with hood thrown back, blacked-gowned priests; tourists in all manner of travelling costumes. Where would you find another so varied an audience? I had difficulty to keep myself from believing it to be all a singular, fantastic dream. Before us rises the stage, arranged with great simplicity and yet with admirable skill. In front a broad open proscenium for the choirs and the great processions,—behind this a covered space for *tableaux vivants*; to the right the palace of Pilate; to the left the palace of Annas; on either sides the streets of Jerusalem. And back of all this, most beautiful of all, the green forests covering the grand old hills; stretching far away in the distance, verdant flower-dotted meadow lands; and above the blue of the Summer sky with drifting white clouds. No brush of human artist could have produced such scenery for a background! At this point I cannot do better than give in the simple yet earnest words of the village priest Daisenberger, the idea of this representation.

"Our main object is to represent the story of Christ's Passion, not by a mere statement of facts, but in its connection with the types and figures and prophecies of the old Testament. By this manner of treatment an additional strong light will be cast upon the sacred narrative, and the thoughtful spectator will be able to realize the grand truth that Jesus Christ, the Son of God, made man for our salvation is the central figure of the inspired volumes. As in the history of the Christian church the life of the Saviour and all his sacred actions are continually repeated and reproduced, to the extent that (according to Scriptural commentators) He lives over again, suffers and triumphs in His saints as it happened before his appearance in the flesh, that the holy patriarchs and other saints of the Old Testament fore-shadowed His coming by the events of their history and by their virtuous lives. For He is the eternal Sun of the spiritual world, the Sun of justice sending forth his divine rays to illuminate in all directions both His predecessors and successors, no less than His contemporaries. Many of the incidents in the lives of the ancient fathers bear a striking and obvious resemblance to various parts in the life of the Redeemer, and set forth the sufferings and death and resurrection so minutely that the Evangelists continually mention some prophecy which was fulfilled. Thus the heroes of the Scriptures, Adam, the obedient Abraham, Isaac, Joseph, Job, David, Micaiah, Jonas, Daniel, and so many others who labored and suffered in His Spirit, represent in part, though imperfectly, His Life, and through what they accomplished and suffered, they became the prophets of that which is in Him, the *Urbild*, the primitive type, should take place. In this fundamental

thought is the representation of the Passion arranged and performed on the basis of the entire scriptures." For those who take part it is a solemn religious service. While the great throng has been gathering without, upon the stage curtained and hid from sight "assemble all the members of the community who are to take an active part in the performances, upwards of five hundred in number, together with their pastor and there engage in silent prayer, that is the unseen prelude to the Passion Play."

Without the murmur and noise of voices have died away, and the most intense expectation is depicted on every countenance. First comes the plaintive music of the orchestra, and then from either side of the open stage appear the divisions of the chorus advancing slowly and solemnly from right and left, till meeting in the center, they form one continuous line across the front of the stage The two divisions of the chorus, in which are both men and women, are led by two superbly handsome and stately men, one the most perfect type of Teutonic strength and manhood, with long flowing hair and beard, the other, the *choragus* proper, an equally noble specimen of manly vigor and power with dark hair and beard. All the members of the chorus are clad in robes, tunics and mantles of various and harmonized colors of classic Grecian pattern. Before every scene of the representation in full chorus, or solo, or duet, in song or recitative they announce the subject matter of the acted scene or tableau. They are, so to say the uttered voice of the "Passion Play." Never before was the office of the Greek chorus made so clear to me, as in seeing and hearing these peasant singers of the mountains. The singing was far from being of a high order, and some of the peasant faces were anything but beautiful, but there was a plaintive earnestness and a devotion in their tones and gestures which was extremely impressive. And equally so was the slow measured and noiseless step with which they came before the audience. The choragus first explains the scope of the representation, the Fall and Reconciliation of the sinner to God through the Redeemer of the world. Then the chorus slowly parting, the curtain is raised and the first tableau represents the expulsion of Adam and Eve from the Garden of Eden. From the very first moment you are amazed at the wonderful skill and taste displayed by the people. The tableaux are simple marvels of arrangement, judged simply from an artistic standpoint, I have never seen anything to surpass them. And added to this there is an earnestness in the attitude of all the performers which shows that they are acting from deeper motives than any paid players could have. Now come scene after scene, tableaux and representations with spoken dialogue. All the main events in connection with the close of our Saviour's life are reproduced with always a preceeding suggestion or typical reminder of the Old Testament. The scene representing "Christ's entry into Jerusalem" which comes early in the morning's portion of the Passion Play, moves the audience profoundly. The immense stage is at first seen bare and empty. Soon the sound of rejoicing and shouting are heard, then slowly an immense throng begins to fill the streets, old men and women, youth and children, all in brilliant Eastern costumes. Palm branches wave in the air. Singing and melodies of welcome resound on every side. And at last appears surrounded by this joyful company, a stately and imposing figure. You have feared, you have dreaded this moment. The very thought of anything of the kind has seemed to you like profanity. But the reverence, the tenderness, the devotion of these simple people, and the dignity and grace and sweetness of the one of their number who takes for the moment—as in a picture—this central figure,—sweep away, certainly for the time being, any such feeling. Of course the scenes are copied oftentimes closely from those famous paintings, which are the art-treasures of the world. That representing the "Last Supper" brings immediately to mind the well-known painting by Leonardo de Vinci. It would be impossible for me to endeavor to give even a hasty outline of the Passion Play. It continues from eight in the morning with an intermission of an hour at noon until five in the afternoon. The sun shines with summer heat or the rain falls in torrents, but still the stately march of the Passion Play goes forward. The morning sunlight passes into the fullness of high noon, and then begins to center towards the west before the end comes. We are led step by step through those last days of patient suffering, and trial through which our Saviour was called to pass, up to the final scene. This is given with the most realistic exactness. This is too painful, too overpowering, certainly for us with our protestant training. But even here the spirit of reverence shown at the beginning was in a peculiar degree manifested. We rise from our seats and wend our way homeward strangely moved. The grand story, this mighty history of that one matchless and wondrous life and death has been portrayed with wonderful vividness. I would never wish again to see the Passion Play as given in Ober-Ammer Gau, nor would I have gone probably to see it else where than in this little mountain village, where for centuries it has been represented with an undoubted religious fervor and earnestness, but once to have witnessed it and there, I count among the very greatest privileges of my life.

I feel that the few words which I am permitted to send, written in the midst of many and pressing duties which claim my attention, can give scarcely anything approaching a connected idea of the Passion Play. But they may, poor and hasty as they are, lead some to read more in reference to this most unique celebration. There has been much written and well in reference to it. That it has done much, very much good—i have no shadow of doubt. That there are those to whom on the other hand all such representations are painful and displeasing I am aware and would for their opinion feel great and sincere respect. That which may move and stir one to more earnest thought, may be a source of difficulty to another oftentimes. Here at least I may be permitted to give the words of one who found in this representation reason rather for sincere thankfulness than an occasion for criticism.

"Who has taught these simple minds thi correct comprehension, this tenderness o feeling which is so evident in all their *roles* This harmony, which does not detract fron the glorious picture of the Redeemer as w believe on Him, but enables us to find i that maltreated innocence, in that revile Holiness, the ideal so deeply impressed o our hearts? It is that pure enthusiasm o believing minds, love of God and of eterna truth that has inspired the villagers in thei labors. Having once witnessed the Passio Play, we no longer look upon it as an inte esting relic of the distant past out of keep ing with the times, lingering on a threaten ed existence, but as upon the most marvel ous and elevated dramatic exhibition of ou epoch, and the perfection of the religiou drama. Indeed, one can almost believe i witnessing the Play that he sees Christ de scended to earth once more, preaching ami the sunny hills and valleys of Judea, livin over the sad yet glorious events of His lif among the men who misunderstood, perse cuted and brutally pushed out of existence —that life in whose sacrifice is hid th mystery of redemption and reconciliation. There is for us all who believe on Him, wh is the Saviour of the world, (and who i there who can be so strangely unmoved b the glory and beauty of His Life and Deat as to refuse the tribute of sincere and lovin belief?) the joy and comfort of the though that He still lives to comfort and to bless As truly to-day He is near to us—as t those who felt the grace and blessing of Hi personal presence. It is not the story of dead hero which is told through the cen turies of missionary effort in the service o cathedrals, and from the pulpits girdlin now the world, sculptured in marble, an sung in hymns or embalmed in the treasure and sacred writings of great and holy men but that of a still living and sympathizin Friend and Saviour.

"Jesus! What once Thou wast,
Forever more Thou art:
Each moment of the sacred past
Lives in the sacred Heart.

"Thy 'yesterday' on earth
And thy 'to-day' above;
Thy God-head, manhood, death and birth,
One through eternal love.

"Babe that a mother bore,
Child on the mother's knee;
Child for the children evermore,
Only the child-like see.

"The Lamb of God below
Mute 'neath the mortal pain
Still on the Throne the Lamb we know,
Still 'as it had been slain!'

"Nailed to the cross of old,
We still Thy wounds may greet,
Hear Thy 'Come hither, and behold'
The pierced hand and feet.

"Yes, all Thou ever wast,
For evermore Thou art:
Each moment of the living past
Lives in the loving Heart."

FRANK W. DAMON.

Halle on the Saale, Prussia, Oct. 3d, 1880

Board, &c., in London
ONE DAY OR LONGER,
AT MR. AND MRS. BURR'S
10, 11 and 12, Queen Square, W. C.
"I will mention where you may get a quiet resting-place i London In search of that sort of thing I have in my tim wandered into all sorts of hotels and boarding-houses. 'B the rattle of the cabs along the pitched-stoned roads has ev come between me and my rest. The quietest and nicest pla that I have as yet discovered within easy reach of the sigh and sounds of London is Mr. Burr's Boarding-House, Queen's Square, Bloomsbury. There is a home feeling ther a solid comfortableness, an orderly management, and a qui at night which are all quite refreshing. This latter quali comes from there being no thoroughfare through the squar but the other good qualities of the establishment are due the admirable care and attention of Mr. and Mrs. Burr. Cl.et-la."—*Cheltenham Chronicle*, May 30th, 1876.— Queen's Square, W. C, London. [Day or longer.] au2

In loving Remembrance of
MRS. MARY HARROD ALLEN,
WIFE OF THE HON. ELISHA HUNT ALLEN.

Died at the Residence of her mother, Mrs. Frederick Hobb, Bangor, Maine,
AUGUST 20, 1880.

"The Lord is my strength, and my song; and is become my salvation."

We improve the earliest opportunity afforded us for paying a passing tribute to the late wife of our friend Judge Allen, with whom we have walked life's pathway for a full generation. We can distinctly recall her advent in our island community, her presence in the House of God, and her genial and sympathetic presence in the social life of our Honolulu Society. A gentle Christian spirit added its charm to a mind peculiarly refined by both nature and education. As wife, mother and friend, she adorned the circle in which she was called to move, and it is peculiarly pleasant to recall her memory and think of her as now numbered among the Redeemed in that Better Land. Her, Christian example, we trust may beckon others forward to leave an equally pure and bright example of Christian gentleness and patience.

☞ Perhaps we owe our readers an apology for so crowding our columns with "European Correspondence" during the past few months, but we can assure them that, during the coming year we shall endeavour to fill our columns with more varied matter.

MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

Oct 30—P M SS City of Sydney, Dearborn, 7 days and 2 hrs from San Francisco
Nov 1—Bk *H* W Almy, Freeman, 18½ days from San Francisco
3—Bk Discovery, Penhallow, 22½ days from San Francisco
5—Am tern *Hera*, Wheelwright, 45 days fm New Castle
5—Brig Hazard, Miller, 33 days from Mairike,
9—Gen Siegel
11—Am schr Claus Spreckels, Consius, from S Francisco 41 days, via Aptos 27 via Kahului
13—Yacht Lancashire Witch, Edlesson, from Hilo
16—Bk Rainier, Wulff, 31 days from Port Town'd
17—Bk Camden, Cuttler, 26 days from Port Gamble
18—Bktne Ella, Turner, 13 days from San Fran
19—Bk Coloma, Noyes, from Portland.
20—Bk John M Clerk, Conant, 61 days fm Hongkong
22—P M S S City of New York, Seabury, 14 days fm Auckland
24—Brig Consuelo, Howard, from San Francisco via Kahului
26—Sch Excelsior, Kustel, 18 days from San Fran
28—P M S S Australia, Cargill, 7 dys 5 hrs, from S F
30—Haw schr Waihu, Reynolds 17 dys fm Washington Island.
Dec 1—Stmr Hochung, Petersen, 20 dys fm Whampoa
3—Brk Amy Turner, Newell, 138 dys fm Boston
3—Jennie Pitts, Sievert, — dys fm Port Townsend

DEPARTURES.

Oct 1—P M SS City of Sydney, Dearborn, for Sydney
Nov 2—Brig Jno D Spreckels, Hanson, for San Francisco
2—R—Schr Vivid, Cawley, Fanning Islands
3—Bk General Butler, Ryder, for Port Townsend
4—Bk *Hawaii*, Whitney, for Jaluit, South Sea
5—Topsail W *H* Meyers, Jordon, for San Francisco
8—Kaluna, J W Cook, for cruising
8—H M S Gannett, Bourke, for Cabo
13—U S S Alaska, Brown, for San Francisco
13—Bktne Discovery, Penhallow, for San Francisco
16—Whaling brk Pacific, Knowles, for Panama
18—Brk Helen W Almy, Freeman, for San Francisco
20—Bk Coloma, Noyes, for Hongkong
21—Brit Yacht Lancashire Witch, Elfeldson, for Tahiti
22—P M S S City of New York, Seabury, for S Fran
23—Sch Claus Spreckels, Cousins, for San Fran
25—Bk Camden, Cuttler, for Port Townsend
25—Bk Martha Rideout, Wickburg, for Port Town'd
25—Bk Rainer, Wulff, for Port Townsend
29—P M S S Australia, Cargill, for Sydney
Dec 3—Bktne Ella, Turner, for San Francisco
4—Bk J M Clerk, Williams, for San Francisco

PASSENGERS.

From San Francisco, per City of Sydney, Oct 30—Mr & Mrs W E Forster, Mrs W N Bailey, Miss S D Thurston, Mr & Mrs G West, Miss Lamb, Mrs Oderkirk, E A Pierce, Miss K Norton, J A Buck, F Hogarth, Mr & Mrs C T Gulick, Mrs G C Beckeley, M White, J Williams and wife, *H* Bradley, S T Corer, J Hughes and wife and 3 children, F Meyer, J Madison, A Randolph, E Ebering, John Williams, C Gertz, 28 in steerage and 161 in transitu.

For Sydney, per City of Sydney, Oct 30—Mr Coop, Mr C R Smith, R Montague, Mrs Lishman.

From San Francisco, per Discovery, Nov 4—W J Peters & wife, W T Porter, W R Lawrence, F S Dodge, W C Love, O B Merrill, M *H* Barton, J E Jordan, G H Chase, R Lishman, D Jenner, J H Sheak, Jas O'Brien, H A Fraser, J W J Potter.

For San Francisco, per W H Meyer, Nov 5—A Deschowitz, M W M Chusney, B Cassin & Son.

For Jaluit, per Hawaii, Nov 2—H Grosser, J Pease.

For San Francisco, per J D Spreckels, Nov 1 –Ed McInerny, L Toussait.

For Fannings Island, per Vivid, Nov 1—Frank Sutton, Geo Greig, Henry Hobbs, Mini (w).

From San Francisco, per H W Almy, Nov 1—Mrs Delia Cuddy, Mr and Mrs McIntosh, Mr and Mrs C J Prescott, John M Oat, D B Foster, Mrs T W Eckley, Mrs J D De la Fuente and children, Mr and Mrs W B Parker and child, G W Hook, John Tavell, Mrs S Black, N Burnham, J A Medill, John Kimball, F Finn, George Luproil, Manuel Cervantes, John Burrows, Jacinto Gouzaley, R Yula.

For San Francisco, per H W Almy, Nov 1s—E Every, J W Melander, Perry Pearce, F Barnard and wife, Mrs Stella Black, F Wade.

From Port Gamble, per Camden, Nov 17—Chas Nelson.

From San Francisco, per Ella, Nov 18—Otts Friedlander, A Ellis, U Poppovich, Mrs Fred Hall, H Natter, John Jones, H Goldstein, G J Gaeger, John Burke, John Rice, A Holstrom, John Kelly, E L Battell, W Edwards, Antonio Lookwal, E H Farley, and 4 Portuguese.

From Sydney, per City of New York, Nov 22—Mrs J Webb, W P Webb, Leonard F Webb, Percy Webb, Edward P Webb, Eleanor Webb, Kathleen Webb, W Trescott, Miss Bray, W Smith, Jas McGliveby, John Anderson, wife and children, P O'Niel, and 76 passengers in transitu.

For San Francisco, per City of New York, Nov 22—Miss A F Johnson, W B Parker wife and son, Miss Hessie Dickson, Miss Gedge, Mis Clara Fuller, Mrs J A Magoon, George Harley, Mrs C C Harris, W C Love, J Weir, D Noonan, F McCoppin wife and child, Miss McCoppin, Sir Thos Hesketh, W B Murray, Mr Waldvogel, Mrs D Noonan, Misses Makee, A De Clairmont, H S Johnson, J C Crowell, J C Smith, John Farrell, W Cook, J H O'Brien, G Middlewood, J B Stevens, John Lucas, I Ehrenberg, Jno Grace, F B Scresovitch.

For San Francisco, per Claus Spreckels, Nov 23—A E Kingsman, H Closson.

From San Francisco, per Excelsior, Nov 26—F B Vernon, F L Purvis, J Mayer, J F Smith, O Brandt, F Simpson, Mrs M Gillin, E A Gurney, W Stien, J Robinson, Ah Youem.

For Australia, per Australia, Nov 27—Mrs Pfluger, child, and servant, J T Arundel, H Joss, Thos Gaslaur.

From San Francisco, per Australia, Nov 29—D K Fyfe, and daughter, Miss Everett, H Morrison, W P Poler, F J Lowrey, Mr and Mrs Coleman, Henry N Wilson, Miss Wilkes, Miss Allen, Mr and Mrs Crosby, Chas B Wells, and wife, Rev S C Damon and wife, Emile Kruse, Dr T P Tisdale, Miss E D Low, Mr and Mrs Colby, G W Coffey, O Omia, Mr and Mrs Hopper, C T Eastman, H E Simmons, A H Spencer, J Rubenstein, W N Armstrong, A Ehlers, Mrs J B Artherton and daughter, C E Coville, G W Smith, Mr and Mrs A H Smith, Mrs A Otto, Mrs C Briggemann, E P Baker, C J Garden, Judge McCully, W V Butterfield, P N Makee, T C Porter, O D Allen, S Gentry, Mrs C Lewis, J T Wright, and 33 Chinese.

From Canton, per Hochung, Dec 1—Mrs D Copeland, Miss Clothilde Copeland, and 486 Chinese, including 10 women, and 1 child.

For San Francisco, per Ella, Dec 3—F H Swanton. Jas R Kilday, Jas O'Brien.

For San Francisco, per John M Clerk, Dec 3—Joseph Meyer, George Carter, D B Foster.

From Boston, per Amy Turner, Dec 3—L V Briggs, James Mattoon.

From Johnson's Island, per Waiehu, Nov 30—Capt H S Comstock, W H Foye, C Roberts, and 11 native laborers.

DIED.

PETERSON—At the Telephone Station, Diamond Head, Oahu, on the 9th inst., MALIKA, the beloved wife of John Peterson.

YOUNG.—In this city on the 26th inst., PETER YOUNG KAEO, aged 44 years.

THE HAWAIIAN KINGDOM
Commercial & Statistical
DIRECTORY
And Tourists' Guide,
NOW READY FOR DELIVERY.
PRICE, $3.00.

☞ Universally commended and endorsed by the Hawaiian and California Press, the public of California and the Hawaiian Islands. Contains over 750 pages; 10 Splendid Lithographs, portraits of His Majesty, King Kalakaua I, and Her Majesty, Queen Kapiolani, Map of Honolulu, full description of all the Islands, with complete Guide to Tourists, Laws of the Kingdom, Legends, Anecdotes, &c., &c.

☞ The Public will please take notice that the Publisher of this Directory will forward Copies to the United States, Great Britain, and the British Colonies, Postage Paid, on receipt of $3, the price of the Book. Address the Publisher,

GEO. BOWSER & CO.,
P. O. Box 172. 21 Merchant St., Honolulu, H. I.

EDITOR ABROAD.—No. 9.

The sojourn of two or three days in each of the following cities—Dresden, Prague, Vienna, Saltzburg—enabled us, by the aid of Baedeker's "Guide Book" and other sources of information, to obtain something more than a mere tourist's knowledge of those cities, and the countries of which they are important centres. The months of July and August were most favorable for beholding these countries when the rich and golden harvest-fields were swarming with laborers, gathering in their abundant crops. At least one-third of all the laborers in Saxony, Bohemia, Austria, and Bavaria were females. Many of them were engaged in labors the most onerous and fatiguing. We saw many females mowing and pitching hay upon the carts, as well as engaged in the lighter parts of harvesting. Perhaps we might have been somewhat reconciled to this outdoor female labor on the ground of necessity during the busy season of summer-harvesting if we had not met, in country and city, hundreds and thousands of stalwart soldiers marching and counter-marching, and parading in their bright uniforms, or mounted, many of them on their fiery cavalry horses. We could not but infer that in these times of peace at least two millions out of the four millions of the standing armies of Europe should be in the fields helping and aiding their weary and toil-worn mothers, wives, and sisters in the downright hard work of the farm. No matter who suffers, the policy of the great monarchical Governments of Europe absolutely demands that the standing armies must be kept in the very highest degree of efficiency, all "armed to the teeth," and ready for action. The war-element attracts the tourist's attention in all the circles of European society and government which seems to be deplored on account of its enormous cost, but which is deemed as essentially necessary, while mankind and nations remain what they are.

On passing through Bavaria, we were glad of the opportunity of spending a week in Munich. Although Bavaria has been at one time attached to Austria, and at another to Germany, and never classed among the great Powers, yet historically it is an interesting nation. It has played no unimportant part in the political and military affairs of Europe during the last six hundred and more years. Its Museums and Picture Galleries are among the most rich and valuable of Europe. During the last one hundred years there is one man standing conspicuously among those aiming to adorn, beautify, and improve Bavaria, but especially Munich, who deserves mention. We refer to the American, Count Rumford. It surely is not a little noteworthy and strange that a man born in a country town of old Massachusetts, during colonial days, should have found his way to Bavaria, become a high officer of the Crown, and, while thus honored, should have initiated national and city reforms and improvements which render his name to-day as conspicuous as that of almost any name in the historical annals of the nation. We fancy some of our readers would

be pleased to learn something more about Count Rumford, alias Benjamin Thompson.

He was born in Woburn, Massachusetts, in 1753. In the early stages of the revolutionary struggle he was a strong patriot, but subsequently changed his politics and became an officer of the British Army, with the rank of a Major. On the surrender of Boston he took the news to England. Subsequently he returned to America, but being restless returned to Europe and became a Minister of the Bavarian Court. Under his direction and suggestion many improvements were made in and about Munich. Among them the old fortifications of the city were removed, and what is now styled the English Garden, was laid out and improved. He removed the cemetries outside of the city and established a Central Cemetery, which is now much visited and admired. His improvements extended to clothing and feeding the army, improving the condition of the poor, suggesting improvements in cooking and actually established houses for feeding the poor, some of which, with modifications still exist. In scientific matters he was a second Benjamin Franklin. So much esteemed was his memory by a late King of Bavaria, that a public monument and statue have been erected in the city, the one in the English Garden and the other in front of the National Museum. It is not a little remarkable amid so many monuments and statues in honor of Kings, Artists and Dignitaries of the Church, to meet with this monument and statue to a son of New England. In consequense of political revolutions during the wars of Napoleon when Bavaria suffered so fearfully, Count Rumford left the Kingdom and returned to England, where he became Vice-President of the Royal Society of England, and assisted in its establishment. He published various works on the qualities of heat, copies of which were pointed out to us in the Royal Library of Munich. He subsequently retired to his estate, in the neighborhood of Anteuil, in France, where he died in 1814. We would merely add that his title as Count was conferred by the King of Bavaria, but instead of attaching to his name some European city or estate, he chose the term RUMFORD, which belongs to a small villiage or country place in New Hampshire, where, we believe, he taught school in his youth. If we mistake not, by his will, he endowed a Professorship at Harvard University. There is much in the life of Benjamin Thomson, both interesting and instructive.

The week we spent in Munich was fully occupied, and if space allowed we should gladly comment upon much we there met with to admire and study, and leaving that region we entered the Republic of Switzerland, passing through Lindau, crossing Lake Constance, we visited a city of that name where Huss, the Martyr, was burnt in 1415. Hurrying forward to Basle we visited the celebrated Mission School, from whence Foreign Missionaries go to India, Africa and China. Among the photographes of missionaries who have there graduated, as we saw them in their Museum, we were pleased to notice that of the Rev. R. Lechler, now laboring so successfully in Hongkong, China; and from under whose able teaching so many Christian Chinese have come to the Sandwich Islands during the last few years. Other missionaries have gone to Africa and India, whose record is most praiseworthy.

From Basle we visited Zurich, Mt. Rigi, Lucerne, Berne, Lausanne and Geneva. The few days spent amid the beautiful lakes and grand mountains of Switzerland, form a bright and charming picture on the tablet of our memory, which we trust will never be effaced. The weather was such as to facilitate the rambles of tourists and we do not wonder that thousands and tens of thousands of health seekers and pleasure-lovers forsake their homes amid the crowded cities of England and Germany, accompanied by not a few from over the Atlantic to spend a few weeks amid the valleys and mountains of Switzerland. At one noted place of resort, Interlaken, we learned that at least 40,000 would this season visit that place alone. It is from this place of beautiful resort among the lakes and mountains that a ride of a couple of hours will bring the tourist to a veritable Alpine Glacier. It was our privilege to visit this spot, high up amoug the Alps, where bright, green fields are in in close proximity to an immense glacier, which for ages has been slowly making its way to the valley below. The tourist could stand and almost touch the mountain of ice with one hand and pick flowers with the other. A grotto has been actually cut into the solid ice, which may be entered, and the dense mass appears as clear as crystal.

But we must hasten on our journey and leaving the delightful scenes, high up among the Alps, where Swiss peasants dwell in all the simplicity whereof we read in books of travels, and take a sail on the lake, about which Byron once wrote—

"Lake Leman woos me with its crystal face."

But we do not believe the poet had ever seen the lake under more favorable circumstances than it was our privilege to view it on Saturday, August 14th. We spent the previous night at Lausaune, a city rich in its historical associations, and fully freighted with stirring incidents in eccesiastical history. There it was that Calvin and Farel took their stand for the doctrines of the Reformation, as Luther had previously done in Germany, only they made no half way work of breaking away trom the Romish Church. At Lausanne noble men in subsequent years have lived and nobly contented for the reformed doctrines. But we were saying that Lake Leman was wooing us, and after viewing "Chillon," so touchingly described by Byron in his "Prisoner of Chillon," we embarked upon "its crystal waters," and for several hours skirted its hilly shores, vine-clad to their summits, and dotted with beautiful villages—from the centre of each rose a church spire. The smooth and glassy waters of the lake, mirrored on the right the Jura mountains with their "misty shroud," and on the left "the joyous Alps." We passed Vevey, stepping ashore to visit some American friends, and re-embarking, we passed Lausanne, Coppet, and other villages once the residences of those renowned in history—Gibbon, Byron, Madame de Stael, Rousseau, Voltaire, Calvin, D'Aubigne, and many others whose fame has rendered the shores of Lake Leman, renowned in historic annals.

A Sabbath in Geneva we had been looking forward to with interest. The evening shadows had fallen upon the city ere our little steamer entered the harbor, but we soon were snugly lodged in one of the numerous hotels looking out upon the lake. It is literally a city of hotels, for great is the number of summer excursionists visiting this part of the world. We found ourselves obeying the call of the great bell of the Cathedral on Sabbath morning, for we were anxious to worship in the edifice where Calvin preached and lectured, and otherwise carried forward the almost crushing and Herculian burden of the Reformation. The Cathedral pulpit is now occupied by the Protestant ministers of the Established Church. The edifice has been handsomely restored during later years—of course no pictures or crucifixes are to be seen within its walls, as in all Catholic churches. The services were conducted after the usual form of Congregational or Presbyterian order. We regret we could not understand the sermon in French, but were told that it was orthodox that morning, although some in the Cathedral-pulpit are very rationalistic in their utterances. After leaving the Cathedral, we found our way to the American chapel, supplied by the Rev. Dr. Stevens, of the Methodist-Episcopal Church, whose history of Methodism is so well known. His pulpit was occupied on this occasion by a young American Baptist minister, now studying in Europe, but pastor of the American chapel in Dresden. We do not hesitate to remark that on this occasion the young man (the Rev. J. F. Genug), preached a most eloquent and admirable discourse, taking for his text the words of the Apostle Paul in his Epistle to the Galations: "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith." We only wish it was in our power to reproduce that sermon in the pages of *The Friend*. It was really one of the most logical expositions of the nature of the Law of God, and especially the Mosaic Law, that we ever listened to, showing most clearly the nature of law as man's rule of obedience in the early stages of man's existence; but how, in Christ, law met with its highest and noblest development. We learned that the young man was studying to fill some professorship in the United States, and most confidently can we congratulate any seminary which may secure his services. It was exceedingly gratifying in this old city of Geneva, so intimately associated with Calvin's teaching, to hear a pure gospel so ably set forth and defended by a young theologian from our native land. It is common, in some quarters, to utter remarks depreciating the doctrines of the Bible as explained by Calvin, but let no one imagine that Calvanism in a modified form has died out of the Church of Christ. Some may criticise the rhetoric, but still there is a grand fundamental truth underlying the following utterance of the Rev. Joseph Cook, the celebrated lecturer of Boston: "Plymouth Rock is a piece of granite broken off the Alps at Geneva. When were they thrown up? There was an hour on Calvary when the sun muffled his face at noon, and the rocks were rent, and then were thrown up the Alps, off which Plymouth Rock was broken."

Paris, France, August 25, 1880.

Places of Worship.

SEAMEN'S BETHEL—Rev. S. C. Damon, Chaplain, King street, near the Sailors' Home. Preaching at 11 A. M. Seats free. Sabbath School before the morning service. Prayer meeting on Wednesday evenings at 7½ o'clock.

FORT STREET CHURCH—Rev. W. Frear, Pastor, corner of Fort and Beretania streets. Preaching on Sundays at 11 A. M. and 7½ P. M. Sabbath School at 10 A. M.

KAWAIAHAO CHURCH—Rev. H. H. Parker, Pastor, King street, above the Palace. Services in Hawaiian every Sunday at 11 A. M. Sabbath school at 10 A. M. Evening services at 7½ o'clock, alternating with Kaumakapili. District meetings at various chapels at 3.30 P. M. Prayer meeting every Wednesday at 7½ P. M.

ROMAN CATHOLIC CHURCH—Under the charge of Rt. Rev. Bishop Maigret, assisted by Rev. Father Hermann; Fort street, near Beretania. Services every Sunday at 10 A. M. and 2 P. M.

KAUMAKAPILI CHURCH—Rev. M. Kuaea, Pastor, Beretania street, near Nuuanu. Services in Hawaiian every Sunday at 10½ A. M. Sabbath school at 9½ A. M. Evening services at 7½ o'clock, alternating with Kawaiahao. Prayer meeting every Wednesday at 7½ P. M.

THE ANGLICAN CHURCH—Bishop, the Rt. Rev. Alfred Willis, D. D.; Clergy, Rev. Rob't Dunn, M. A., Rev. Alex. Mackintosh, St. Andrew's Temporary Cathedral, Beretania street, opposite the Hotel. English services on Sundays at 6½ and 11 A. M., and 2½ and 7½ P. M. Sunday School at the Clergy House at 10 A. M.

For Sale at Sailors' Home Depository.

ENGLISH AND CHINESE LESSONS. By Rev. A. W. Loomis. Published by American Tract Society. Price 75c. $8.00 per Dozen.

C. BREWER & CO.,

Commission and Shipping Merchants,

Honolulu, Oahu, H. I.

JOHN S. McGREW, M. D.,

Late Surgeon U. S. Army,

Can be consulted at his residence on Hotel street, between Alakea and Fort streets.

A. L. SMITH,

IMPORTER & DEALER IN JEWELRY,

King's Combination Spectacles,
Glass and Plated Ware,
Sewing Machines, Picture Frames,
Vases, Brackets, etc. etc.

No. 73, Fort St. [1y] TERMS STRICTLY CASH

H. E. WHITNEY J. W. ROBERTSON

WHITNEY & ROBERTSON,

(Successors to H. M. Whitney),

Importers and Dealers in Foreign Books,

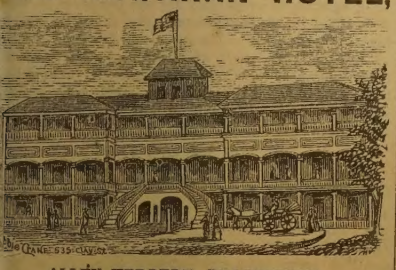
STATIONERY & PERIODICALS.

PUBLISHERS OF THE HAWAIIAN GUIDE BOOK,
Jarves' History of the Hawaiian Islands,
Hawaiian Phrase Book,
Hawaiian Grammar,
Andrews' Hawaiian Grammar,
Hawaiian Dictionary,
Chart of the Hawaiian Islands.

ALSO, ON HAND,

OTHER BOOKS ON THE ISLANDS.

THE HAWAIIAN HOTEL,



ALLÉN HERBERT, PROPRIETOR,

HAS ALL THE MODERN IMPROVEments requisite for carrying on a first-class Hotel.

ADVERTISEMENTS.

CONFECTIONERY, BY P. McINERNY,
71, Fort street, above Hotel street.
Constantly on hand, an assortment of the best French and Californian Candies, made by the best confectioners in the world, and these he offers for sale at Trade or Retail Prices. 1y

W. G. IRWIN & CO.,

Commission Merchants,

Plantation and Insurance Agents, Honolulu, H. I.

A. W. PEIRCE & CO.,

(Successors to C. L. Richards & Co.)

Ship Chandlers and General Commission Merchants,

Honolulu, Oahu, Hawaiian Islands.

Agents Paauoa Salt Works, Brand's Bomb Lances, And Perry Davis' Pain Killer.

E. P. ADAMS,

Auction and Commission Merchant,

Fire-Proof Store, in Robinson's Building, Queen Street.

E. HOFFMANN, M. D.,

Physician and Surgeon,

Corner Merchant and Kaahumanu Streets, near the Post Office

LEWERS & DICKSON,

Dealers in Lumber and Building Materials,

Fort Street, Honolulu, H. I.

THOS. C. THRUM,
STATIONERY AND NEWS DEPOT,
No. 19 Merchant Street, - - - Honolulu.

PACKAGES OF READING MATTER—OF Papers and Magazines, back numbers—put up to order at reduced rates for parties going to sea. 1y

New York

LIFE INSURANCE CO.

Thirty-fourth Annual Report!

ASSETS (Cash)	$38,000,000
ANNUAL INCOME	8,000,000
CASH SURPLUS	7,000,000

H. HACKFELD & CO.,
General Agents.
C. O. BERGER,
Special Agent for the Hawaiian Islands.

THE ONLY COMPANY

THAT ISSUES

TONTINE

INVESTMENT

POLICIES.

BEING PRACTICALLY

An Endowment Policy

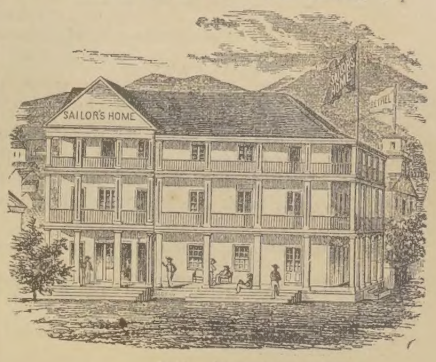
— AT THE —

USUAL LIFE RATES.

BISHOP & CO., BANKERS,

HONOLULU, HAWAIIAN ISLANDS.
DRAW EXCHANGE ON
THE BANK OF CALIFORNIA, SAN FRANCISCO,
— AND THEIR AGENTS IN —
New York,
Boston,
Paris,
Auckland.
THE ORIENTAL BANK CORPORATION, LONDON,
— AND THEIR BRANCHES IN —
Hongkong,
Sydney, and
Melbourne.
And Transact a General Banking Business. apl9 80

SAILORS' HOME!



ED. DUNSCOMBE,
Honolulu, January 1, 1875. *Manager.*

CASTLE & COOKE

IMPORTERS AND DEALERS IN

GENERAL MERCHANDISE!

—*AGENTS OF*—

THE REGULAR PORTLAND LINE OF Packets, New England Mutual Life Insurance Company, The Union Marine Insurance Company, San Francisco, The Kohala Sugar Company, The Haiku Sugar Company, The Hamakua Sugar Company, The Waialua Sugar Plantation, The Wheeler & Wilson Sewing Machine Company, Dr. Jayne & Sons Celebrated Family Medicines. tf

NOTICE TO SHIP MASTERS.

DILLINGHAM & CO.,

No. 37 Fort Street,

KEEP A FINE ASSORTMENT OF

Goods Suitable for Trade.

SHIP MASTERS VISITING THIS PORT during the last Six Years can testify from personal experience that the undersigned keep the best assortment of

GOODS FOR TRADE

And Sell Cheaper than any other House in the Kingdom.

DILLINGHAM & CO.

TREGLOAN'S

—NEW—

Merchant Tailoring

ESTABLISHMENT,

Corner Fort and Hotel Streets.

I CALL THE ATTENTION of the Citizens of Oahu and the other Islands to the fact that I have OPENED a large

First-Class Establishment,

Where Gentlemen can find a

Well-selected Stock of Goods,

Chosen with great care, as to style, and adapted to this climate.

Having had an extensive experience in connection with some of the largest importing houses in New York and Philadelphia, I can assure my customers that they will not only secure the

Very Best Materials

but will also obtain at my place

The BEST FITTING GARMENTS

that can be turned out of any establishment in the Eastern cities.

English Hunting Pantaloons!

—AND—

LADIES' RIDING HABITS

MADE A SPECIALITY.

Children's Suits, in Eastern Styles.

W. TREGLOAN, Honolulu.

Young Men's Christian Association of Honolulu.

Pure religion and undefiled before God, the Father, is this:
To visit the fatherless and widows in their affliction, and to keep one's self unspotted from the world.

THIS PAGE IS

Edited by a Committee of the Y. M. C. A.

The Y. M. C. A. meets the third Thursday of every month, at the Lyceum, for business and discussion. All interested in Y. M. C. A. work are cordially invited to attend.

LIST OF OFFICERS AND STANDING COMMITTEES OF THE Y. M. C. A.

President, Dr. J. M. Whitney; Vice President, E. C. Damon; Secretary, W. A. Kinney; Treasurer, C. A. Peterson.

Reading Room Committee—E. Dunscombe.

Editor—Wm. R. Castle, Editor of the 8th page of *The Friend* for this quarter.

Chinese Mission Committee—Rev. S. C. Damon, H. Waterhouse, J. B. Atherton, Rev. C. M. Hyde.

Entertainment Committee—William O. Smith, T. H. Davies.

Employment Committee—S. B. Dole, E. Dunscombe, B. F. Dillingham.

Committee to Visit the Hospital and Prison—G. C. Lees, E. Dempsie, W. W. Hall, Dr. C. M. Hyde.

Committee of Early Meeting at Fort-street Church—Dr. J. M. Whitney, G. C. Lees.

☞ A Convention of the College Young Men's Christian Association of the United States was held in October this year at New Brunswick, N. Y. The special object of the meeting, which was in session four days, was to consider the relations of those bodies to the foreign missionary work. The results obtained are most important and inspiring. But an extract from the report will be of most interest to readers: "As a result of the proceedings an Inter-Seminary Missionary Alliance was formed, committees were chosen to carry forward the work, and another Convention was appointed to meet in Allegheny city, Pa., in October, 1881. The influences of this movement cannot be over-estimated. There will doubtless be such a turning to mission fields as has not been witnessed since the days of the apostles, and those men who do not go will have missionary churches at home. Two hundred and fifty students from thirty-two seminaries in the United States and Canada! These are picked men from a band of three thousand students in one hundred seminaries, who represent the highest intellectual and spiritual culture. The members of that Convention will preach during their ministerial careers in at least 2,000 churches to half a million of people. Only eternity can reveal the influence they will exert in behalf of missions.

☞ The following note, taken from the Montreal Y. M. C. A.'s publication is so good in its suggestions, and applies so well here, that it is inserted in full:—"To members: How many young men have you influenced to become members of the association during this year? Many removals from the city, on account of business changes, have taken place, which has effected our strength numerically. If each member, however, were only to take this matter to heart, a much larger accession would be made monthly than is now recorded, and thus the usefulness of the association increased. At this season especially, when many strangers are coming to the city, let our members be on the alert. The committee have provided books containing 'proposition blanks' which can be obtained from the secretary. Call and get one, and see how many names you can send for next month. The membership fee is only $1.00, which is within the reach of all."

☞ Young men, what are you going to do about these crowds of your fellows coming into the country? The steamer of the last of the month brought a large number—some for business, some for travel, and not a few persons to settle. They come, looking for employment on plantations, in stores, as graziers. Most of them are not bad; on the other hand, their inclinations are to do well, to be honest, to establish a place for themselves in a new country which they might not obtain in an old. They need, and will receive kindly, pleasant suggestions, invitations, to places of reputable resort, to church, into society. Are we doing what we ought in this behalf? Can we not do more—do it better, and with whole-souled energy?

☞ The Y. M. C. A. "Monthly Notes" is the title of a monthly publication of the associations of Great Britain, aside from much interesting information regarding the various associations and their work, it contains an exceedingly interesting series of Bible studies. Probably at no time has the Bible been the object of so much intelligent and earnest study as to-day, and anything throwing light on the subject will be read with interest. The Bible is a wonderful book! Some of the very arguments used by jesters and unbelievers, to the intelligent people speak most strongly in its favor. The advent of the revised Bible will be watched with intense interest.

☞ This little page is read by members of associations in many parts of the world. Now, brothers in other lands, when you know or hear of young people coming to Honolulu or other parts of the Hawaiian Islands, will you not make it a special point to furnish such young people with letters to the president or other officers of the Honolulu Y. M. C. A? For the present year, ending in April, 1881, Dr. J. M. Whitney is the president, and he will give them all a most hearty welcome, and see that they are introduced to Christian brothers, and into good associations. Do not forget this.

☞ The September number of the "Monthly Notes" contains a fine diagram of Exeter Hall, in London, with the proposed changes to adapt it for the use of religious societies—and particularly for the Young Men's Christian Association. It will be provided with lecture and class rooms, parlor, dining and coffee rooms, besides other conveniencies.

☞ Rev. Dr. (this means Father) Damon returned home from his extended tour by the steamer of Sunday, the 28th ultimo. Everyone will rejoice to see his familiar face, and hear the well-known hearty tone of his kind voice. Our association will welcome his return with the heartiest satisfaction.

☞ Two editions of the revised translation of the New Testament will be published during the Fall, in England. The one from the Oxford press, will be the text adopted by the revisers, while the other from Cambridge, will be the commonly received text, with foot-notes giving the changes adopted by the revisers.

☞ A note from the Harlem, N. Y., branch of the Y. M. C. A., says, that a reading-room is to be opened there, and asks for a copy of the FRIEND. A reading-room at that point will have a broad field for usefulness, especially on Sundays, when that suburb is thronged with pleasure-seekers from the near city. Some who would otherwise be at boat and other races may be induced to spend their Sunday afternoon there, rather than on the river bank, or in some beer garden. The FRIEND will be sent.

☞ Mr. Joseph Cook, the Boston lecturer was tendered a reception by the Y. M. C. A. in London. The occasion was marked by the attendance of representative men from many branches of Christian work. Mr. Cook delivered a course of lectures in England and Scotland which was attended by large numbers who were deeply interested and attracted by the words and arguments of the thoughtful Bostonian. California might learn a lesson in manners from this English reception.

☞ The Young Men's Christian Association of New South Wales has recently established a journal, which indicates active work in that quarter of the world. In an item speaking of what others say of them, it says:—"People generally are speaking well of us—we hope is nothing wrong." How would it do to have some one speak well of us?

☞ The most pressing need of the age is a multiplication of grand and holy men—not lop-sided and skeleton professors, but men developed on all sides of their character; men whose passions are regulated by reason, whose reason is influenced by conscience, and whose conscience is governed by supreme love to God.

THE CHINESE CHURCH.—The congregation for which the Chinese Church has been erected was organized at the time of the meeting of the Hawaiian Evangelical Alliance two years ago on an application from thirty seven Christian Chinese who presented their dismissory papers, shewing them to have been members of Congregational or Presbyterian Churches in other countries. Since that time the number of Church members has somewhat increased, and besides a body of between forty and fifty in Honolulu there are a number scattered through the Islands. That they already possess a building like that now so nearly completed is in a great measure due to the liberality, and zeal in their benalf, of Mr. J. T. Waterhouse, who headed a subscription list with $500, and promised a like sum in addition for every $1.000 the members of the Church raised among themselves. They have zealously helped themselves and have consequently found others ready to help them. The lot upon which the new building is erected was purchased for $4,500, and the church itself has cost about $5,700. In order that the property may be legally held by and secured to the congregation in perpetuity for the purposes to which it is about to be consecrated, the congregation has been incorporated. The board of Trustees consists of ten members, half of whom are Chinese. The organization of the Church is complete. They have their own pastor, Mr. Sit Moon, their own deacons and their own confession of Faith which is based upon that of the Presbyterian Church.—*P. C. A.*

☞ We are happy to welcome home from their European travel, Rev. Dr. and Mrs. Damon. They have visited the several fatherlands under the happiest auspices; and they return with greatly improved health, and laden with treasures derived from pleasant observation, to a wide circle; as wide as the Archipelago, of warmly attached friends.—*P. C. A.*